





# MARYLAND COLONIZATION JOURNAL.

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CONDUCTED BY JAMES HALL, GENERAL AGENT OF THE MARYLAND STATE COLONIZATION SOCIETY.

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“Nothing is more clearly written in the Book of Destiny, than the Emancipation of the Blacks; and it is equally certain that the two races will never live in a state of equal freedom under the same government, so insurmountable are the barriers which nature, habit and opinion have established between them.”

JEFFERSON.

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## ARRIVAL AND DEPARTURE OF THE PACKET.

THE shortest voyage ever made between the Coast of Africa, and a port in the United States, was the return voyage of the Liberia Packet, which arrived off the mouth of the Chesapeake in twenty-six days from Monrovia, thus bringing Cape Palmas as near to Baltimore as Liverpool is to New York. The Packet brought to this country many of the citizens of Liberia, and among others J. B. Russwurm, Esq., Governor of the colony of Maryland in Liberia. Mr. Russwurm was accompanied by Mrs. Russwurm.

Among the doubts attending the infancy of African Colonization, was the capacity of the colonists to fill the offices of Government; and although this was gradually removed, as experience showed that whenever called upon to exercise the duties of official station, the result was most honorable to themselves, and useful to the community, yet year after year passed before there was sufficient confidence entertained, to place a colored man at the head of affairs.

These doubts, however, had less weight with the Board of Managers of the State Society, than was given to them elsewhere; and in the fourth year of the colony at Cape Palmas, Mr. Holmes, the second and last white man, to have control within its limits, was recalled, and Mr. Russwurm was appointed agent of the society, and Governor of Maryland in Liberia. This was in June 1836. Since then he has more than met all the expectations of the Board of Managers. In times of difficulty, upon occasions of the most delicate emergency, in relations complicated and threatening, in the midst of savage tribes of overwhelming numbers, with discontents among the colonists, Governor Russwurm, has ever been found equal to the occasion, and by his coolness, intelligence, and judgment, has carried the colony safely through all the crises that perilled the earliest years of its existence. Of excellent education, having taken a high honor in a northern college, he has, in addition, filled the post of Governor, as an accomplished gentleman, honoring the office quite as much as the office honored him.

All the colonies on the Coast of Africa are now under the charge of coloured men: but it must not be forgotten that it was the State Society which set the example, in the appointment of Governor Russwurm, which was at a later day followed by the American Colonization Society.

The desire of Governor Russwurm to meet his friends at the north, and the early return of the Packet to Africa, prevented the board from seeing as much of him as they desired. But brief as was the opportunity, it was most gratifying to them to meet one to whom they had been so largely indebted in discharging the responsibility which has rested upon them.

As a mark of respect to Governor Russwurm, the Board invited him to dine with them at the Exchange Hotel, where Mr. Dorsey did full justice to his high reputation as a host in the admirable repast provided on the occasion. The Board attended in force, the president of the society in the chair, and colonization lost none of its interest in the agreeable intercourse to which it thus gave rise. Toasts and sentiments and brief remarks were made by every one present. All were called upon and all responded. It would much exceed our limits to record every thing that was said, though we would be glad to have it in our power to do so. The only speech that we have room for is that of Governor Russwurm, who when his health was drunk, on the removal of the cloth, rose and said, "Mr. President and gentlemen—unaccustomed to public speaking and not anticipating the honor that has been done me, I find it difficult to express the feelings which your kindness has inspired. But I can most truly say, that I shall carry back to my home in Africa double motives from this day forth, to do my best to merit the confidence that has been reposed in me. Gentlemen I thank you."

To use the common phrase on these occasions, which is here strictly true, every thing went off admirably well.

The Packet sailed on the 6th inst., with some fifty emigrants on board, and the following cabin passengers, viz: Governor Russwurm, James B. McGill, Esq., and Lady, the Hon. Samuel Benedict, the Rev. B. R. Wilson and James S. Payne, of the Methodist Episcopal Mission and Dr. James S. Smith, now one of the Colonial Physicians. The Packet cleared the port in gallant style and went to sea on the morning of the 8th. The services at the wharf on the embarkation of the emigrants, were of a peculiarly interesting character. Messrs. Wilson and Payne, addressed the immense and respectable concourse of coloured people present, powerfully and earnestly entreating them to follow their lead. They represented to them the utter folly of expecting perfect freedom in this land, and the immense responsibility they incurred in raising their children here. They declared to them in words and manner not to be misunderstood or doubted, the great truths respecting the colony and its advantages. They earnestly declared before God, and all men, that Liberia was the home of their choice, that, there they would live and die, that no combination of circumstances could ever induce them to return to dwell in this land. What the effects of these heartfelt appeals were, we are unable to say; but if there ever was a case where the evidence of one from the dead was granted to the skeptic, this was it. Here were two men, both honored ministers of Christ, one who left this land in his childhood, and grew up a *man* in Liberia; the other, who visited the colony in the full vigour of manhood, in search of a home for a free man, both returning to Liberia, from choice, as their last earthly home; both earnestly entreating their brethren and friends to come over and share with them their goodly heritage! What more of evidence could be demanded? What more could be given of any thing



under heaven? We pity the skeptic who could longer doubt, but more, we pity the believer who could fail to act.

Among the most important appointments yet made by the Board of Managers, has been that of Chief Justice of the Colony, which, at the last meeting, was conferred on Mr. William Cassell. The Governor, has heretofore performed the duties of this office, under the original ordinance for the temporary government of the colony. But the increase of population, the constant claims upon the time of Governor Russwurm, and the importance of separating the Executive and Judicial functions, made it necessary to repeal so much of the ordinance, as united temporarily, the two offices, and to make a permanent provision for the independent existence of the Judiciary. This has accordingly been done, and Mr. Cassell is the first Chief Justice under the new law.

Mr. Cassell was one of the emigrants, who founded the colony in 1835, and he remained for some years in Africa. He then returned to the United States, and resided in Baltimore until within a year past, when he again removed to Maryland in Liberia, as his permanent home. Before leaving this country, he performed the duties of secretary in the office here, studying law in the meanwhile, and, with the aid of Hugh D. Evans, Esq., one of the Vice-Presidents of the society, fitting himself for the appointment, which has since been given to him. He is a person of intelligence, good sense and discretion,—upright and firm; and we have little doubt, will, in his future career, fully justify the choice of the Board.

Along with this commission, was a letter of advice, of which the following is a copy, which is here published at length, at the instance of the Board of Managers.

BALTIMORE, Sept. 5, 1848.

WILLIAM CASSELL, ESQ., *Cape Palmas.*

Dear Sir,—Enclosed you will find your commission, as Chief Justice of Maryland in Liberia.

In making this appointment, the Board of Managers have had in view, the character for integrity which you enjoyed in this country, and which forms one of the most important requisites for judicial station.

The Board do not expect, that you will bring more to the discharge of your duties for some time, than an honest purpose to administer the law, with a single eye to truth. But however firm the purpose of a judge may be to act with all uprightness, a judge is but a man, and as such, liable to have his judgment warped by feeling and prejudice. In a small community especially, where the concerns of each individual become, as it were, the common property of his neighbours, so far as the free discussion thereof, it is difficult, at all times, to avoid taking sides, as it is termed, on questions either of public or private interest. Against this you should guard, with the greatest care. You should make it a rule to avoid all possible occasions of warm or irritating argument with those around you. While your opinions on all subjects, as a citizen, should be carefully formed, and firmly acted on, and when occasion calls for it, fairly and frankly avowed, you should shun most earnestly, all controversy in regard to them. Your natural disposition will, I am sure, induce you to cultivate the most kindly relations with all

around you; but even were your temper not a guaranty in this particular, you should make it a part, as it were, of your judicial duty, to live in charity with all men; not the charity of feeling only, but the charity which displays itself in the mere forms of personal intercourse.

These matters are here suggested to you, because the writer, with more than twenty years experience as a practising lawyer, in a crowded bar, has become convinced of their importance; and because it is believed that you will appreciate the motive, which causes them to be pressed upon your attention.

It is more than probable, that, occupying a novel position, and not being for a while, thoroughly familiar with the laws of the colony, you may find yourself at a loss in expounding them. It will be well in such cases, to take time in forming your opinion. No credit that you may obtain for a prompt judgment will compensate you in your own mind, if you afterwards discover that you are in error; and the public, who will be quite as likely as yourself to discover the mistake, will lose that confidence, which is so important to your usefulness and respectability. But even when you take time, you may still be of doubting mind in regard to the law; and if this is so, forget the law for a moment, and ask yourself what is right as between man and man, and fall back upon the result of your judgment in this respect. If you will allow me, though perhaps I may exceed the limit of an official letter, I would earnestly recommend that in all cases of difficulty, you seek aid from the judge of all things in prayer. If God will not directly vouchsafe to inform you, still the very exercise of prayer so elevates and purifies the mind, as to improve its powers, quicken its perceptions, and enable it to see the object that may be presented to it free from the mists of feeling and prejudice that may surround it.

It is more than probable, that when on the bench, you may be annoyed both by ignorance and impertinence. In this country this is often the case; and in this country judges often lose their tempers, and indulge themselves in retorts and sharp replies. This is an indulgence which lowers the dignity of the bench, and forms a subject of regret to the judge in his cooler moments. Let it be your special care in Africa to avoid every thing of the sort. You can gain nothing as a citizen by the exhibition of temper; you may lose every thing by it valuable to your reputation as a judge. The Chief Justice of the United States, in whose court I have practised for a great many years, has during that time, been ever distinguished by the most perfect courtesy: and this has perhaps won for him quite as much of confidence and respect, as his vast judicial knowledge.

In concluding this letter with my best wishes and respects, I cannot forbear recommending that you should for sometime at least, have the fullest and freest consultations with your predecessor, Governor Russwurm, in all matters pertaining to your judicial functions. He has enjoyed and still enjoys the perfect confidence of the Board, and the recommendation now given meets their cordial approbation.

Earnestly trusting that you may in all things be enlightened from on high in your great and responsible charge, I remain your friend and servant,

JNO. H. B. LATROBE,

*Pres. Md. Col. Soc.*

We publish below several of the statistical papers furnished by Gov. Russwurm, referred to in our last No., but we regret to find the census for 1848 very imperfect, and therefore shall wait until we receive a correct copy by the return of the Packet.

In addition to those which we publish in full, we found one containing a minute statement of the quantity of land under cultivation by each individual, and the several varieties of fruit, grain and other produce specified. This we have abridged, and merely give the amount of each in gross.

No. of Acres cultivated,	155
“ “ in Potatoes and Cassadas,	94
“ Coffee Trees,	1497
“ Cotton Trees,	2133
“ Orange Trees,	364
“ Plantain Trees,	6349
“ Coconut Trees,	63
“ Cocoa and Mango Trees,	160
“ other Fruit Trees,	1491

### MARYLAND IN LIBERIA.

*Statistics of Births, Deaths and Marriages for the year 1847.*

#### BIRTHS.

Mrs. Alfred Dent, Female.  
 Mrs. Stephen A. Hall, Female.  
 Mrs. Alex. Bond, Male.  
 Mrs. J. B. Bowen, Male.  
 Mrs. Jesse Ireland, Female.  
 Mrs. Arthur Wilson, Female.  
 Mrs. Thos. S. Savage, Female.  
 Mrs. Thos. S. Henning, Female.  
 Mrs. Jacob Tubman, Female.  
 Mrs. E. Devenport, Female.  
 Mrs. Lucinda McGill, Male.  
 Mrs. John Jackson, Male.  
 Mrs. H. Hannon, Female.  
 Mrs. G. R. Scotland, Male.  
 Mrs. Benson Green, Male.  
 Mary Cornish, Male.  
 Mrs. John D. Moore, Male.  
 Mrs. Nich. Jackson, Jr. Female.  
 Mrs. John E. Moulton, Female.

Mrs. Thos. Lawdy, Male.  
 Mrs. S. J. Reynolds, Male.  
 Mrs. Adam Devenport, Female.  
 Mrs. Benj. Tubman, Female.  
 Mrs. Wm. H. Neal, Female.  
 Mrs. Philip Gross, Female.  
 Rhina Johnson, Male.  
 Mrs. Stephen Tubman, Female.  
 Mrs. Major Bolen, Male.  
 Delia Buchannon, Male.  
 Mrs. D. R. Fletcher, Male.  
 Mrs. Jno. Jackson, Jr. Male.  
 Mrs. Thos. Clark, Male.  
 Mrs. Fred. Tubman, Male.  
 Catharine Tippet, twins, one Male  
 and one Female.  
 Mrs. Elisha P. Minor, Male.  
 Mrs. William Barns, Female.  
 Mrs. Thos. Jackson, Male.

#### DEATHS.

Mrs. Mary Cornish, 60 years.  
 Wesley Harvey, 8 years.  
 Mrs. Cecelia Turner, 40 years.  
 Mrs. Rebecca Dulany, 48 years.  
 Jesse Ireland, 30 years.  
 Samuel Tubman, 45 years.  
 Sarah Fletcher, 2 years.  
 John Barker, 25 years.  
 Henry Allen, 65 years.  
 John Barns, 63 years.  
 John Harmon, 22 years.

Mrs. S. Tubman's infant, 2 months.  
 Mrs. John Jackson's infant, 2 mos.  
 Philis McFarland, 60 years.  
 Chas. Groos.  
 John Jackson, Sen.  
 Sarah Edmondson.  
 Thomas Lamdy.  
 Jeremiah Groos.  
 John Harris.  
 Andrew Hall.  
 Mrs. Abby Johnson.

## MARRIAGES.

Cesar Chew to Mary Jarvis.  
 John M. Williams to Maria Barns.  
 Thomas Lamdy to Mary Diggs.  
 Nelson Jackson to Susan Dent.  
 Cyrus Tubman to Ann Mitchell.  
 Sam. J. Reynolds to Margaret Groos.

Chas. Ridgley to Nelly Jackson.  
 William Watkins to Monekey Buchannon.

1848.

Wm. Jenkins to Betsey Diggs.  
 James Cooper to Fanny Cook.

Jan. 11th, 1848.

PAUL F. SANSAY, *Colonial Register.*

## ARRIVALS FOR 1847.

Month.	Flag.	Vessel's Name.	Master.	Where From.	Departure.
Jan.	1, English,	Br. W. Canning,	Walters,	Bristol,	Jan.
	10, American,	Br. Oregon,	Howe,	Salem,	"
	13, English,	Bk. Mary Douglass,	————	Isle of Wight,	"
	17, " "	Br. Mary,	————	Liverpool,	"
	25, American,	Bk. Lib. Packet,	Goodmanson,	Baltimore,	
Feb.	16, " "	Bk. Reaper,	Goldsmith,	Salem,	Feb.
	17, Hamburg,	Br. Theresa,	Book,	St. Thomas,	"
Mar.	5, English,	Br. Maypo,	Bishop,	Liverpool,	March.
	6, " "	Br. Belbarbary,	Pixley,	do.	"
	6, " "	Br. Gambig,	Flanning,	Bristol,	"
	18, American,	Bk. Rhoderic Dhu,	————	Providence,	"
	21, English,	Steamer Ethiop,	Beacroft,	Fernando,	"
Apr.	3, American,	Bk. Chancellor,	Freeman,	New York,	"
	7, English,	Sh. Prince Regent,	————	Liverpool,	April.
	23, American,	Br. Hollander,	Lovett,	New York,	"
May	5, English,	Br. Ed. Colson,	Roberts,	Bristol,	May.
	12, French,	Br. Aristides,	————	Havre,	"
	16, American,	Br. Haidle,	Machado,	New York,	"
June	27, English,	Br. Majesty,	Knowles,	Liverpool,	June.
July	2, French,	Br. Eagle,	————	Leeward,	July.
	10, Hamburg,	Bg. Lorence,	Ewald,	Hamburg,	"
	24, American,	Bk. Cuba,	Howe,	Salem,	"
Aug.	19, Bremen,	Sc. Sophia,	————	Bremen,	Aug.
Sept.	23, English,	Br. Timbuctoo,	Dyer,	Bristol,	Sept. 25.
	30, Hamburg,	Br. Lorence,	Ewald,	Leeward,	Oct. 7.
Oct.	9, English,	Br. Belbarbary,	Pixley,	Leeward,	" 11.
	9, American,	Sh. Madona,	Lawlin,	New York,	" 12.
	12, Bremen,	Br. Thora,	Fashman,	Hamburg,	" 13.
	13, Hamburg,	Sc. Louisa,	Godelt,	Sierra Leone,	" 21.
	15, English,	Br. Belbarbary,	Pixley,	Windward,	" 21.
	31, American,	Sh. Madona,	Lawlin,	Windward,	Nov. 3.
Nov.	6, " "	Br. Hollander,	Lovett,	Leeward,	" 10.
	6, " "	Bk. Montgomery,	Hooper,	New York,	" 10.
	17, English,	Ship of War,	Growler,	Sierra Leone,	" 19.
Dec.	9, " "	Br. Edith,	Smith,	Liverpool,	Dec. 10.
	9, American,	Bk. Lib. Packet,	Goodmanson,	Baltimore,	" 19.
	10, French,	Ship of War,	————	Windward,	" 13.
	15, Danish,	Sc. Adolph,	————	St. Thomas,	" 19.

Whole number of arrivals for 1847, 39.



## SAUCY WOOD PALAVER.

Many of our readers will recollect having seen the following letter in our columns before, but the frequent calls for the No. containing it, induce us to believe its republication may be useful. This trial of saucy wood has ever been one of the main features of the Grebo religion; it is at once a part of their religion and government. It is an institution against which the missionaries, on this part of the coast, have heretofore, warred in vain, and it is only to the influence of the colony, through its more pure principles of government, that we may hope for its ultimate abolition.

HARPER, *Cape Palmas*, Oct. 6, 1839.

To MOSES SHEPPARD, Esq., *Baltimore*:

There exists on the western coast of Africa a species of trial for imputed crimes, approaching very near to that of the ancients; indeed the forms are the same. The accused is required to pass his hand over an iron bar, heated to redness, to insert it in boiling oil, or to partake of a decoction of the poisonous bark of the saucy wood. The two latter modes of trial prevail on this part of the coast, the former I have only heard of as being practised in the neighbourhood of Cape Mount.

Here it is quite traditional, that if an innocent man partakes of the bark, it proves innocence—but its effects on the guilty are invariably destructive to life. So confident are the majority of the natives in our vicinity, of the infallibility of this test, that when accused innocently, they scruple not to swill three or four gallons of the decoction. Having once escaped its poisonous effects, they become intrepid, and are repeatedly willing, on the most trifling occasions, to submit themselves for trial, in order to gratify the continual and persevering enmity of an accuser.

A celebrated individual was not long since seized with an acute disease, which speedily terminated his existence. After his interment, the relatives of deceased consulted the doctors in some of the neighbouring towns, as to the cause of his death. (These miserable imposters profess to have the power of demanding an audience of his satanic majesty, from whom they receive such information as is necessary to give satisfaction.) In two days the answer was given, accusing an individual who had rendered himself obnoxious to the family, as being the cause of his death by witchcraft. This was sufficient, and one of three alternatives was left him. Either to confess his guilt and be mulcted in a heavy fine; to flee his country, (which they generally can effect if anxious,) or to swallow the decoction. He, however, preferred the latter, trusting in his innocence for his escape from danger.

On the day appointed the culprit was led to a remote spot from the colony, and witnessed the preparation of the bark. This merely consisted in separating it from the tree, cutting it into small pieces and pounding it in a mortar, with the addition of two gallons of water. The quantity of the bark used in this case did not exceed one pound. After the water was suitably tinged, it was poured off and the individual required to drink, which he did without reluctance. Having drank nearly the whole, he started on his return to town, and accomplished the walk of more than a mile with ease. After his arrival in town, he was kept constantly walking, in order to allow the poison its full operation. Short periods were occasionally allowed him to expel the contents of his stomach.

During this promenade, he was constantly muttering—"if I am guilty of

the crime alleged against me, may I be seized with cramps! may my breath be cut short, and may my body be transferred to hell."

This was continued quite five hours, by which time the whole was expelled by vomiting. He vomited with ease, laboured under no extraordinary degree of excitement, and frequently conversed, and laughed with those around him.

I have since seen this man, and find that he enjoys good health, and felt himself relieved entirely of its effects after a half days rest. This case, however, is not a fair example, his accuser, did not seem anxious to push the affair to extremes, or they would have doubled the quantity used.

*January 3.* Since penning the above communication, an effort has been made by Messrs. Wilson and Payne, for the abolition of this diabolical custom. The king and head-men very readily assembled, and after a discussion of the question at two or three successive meetings, it was finally resolved that saucy wood, or the trial by saucy wood should forever be abolished.

In ratification of the agreement, the Rev. Mr. Wilson prepared a sumptuous feast, to which all the nobility were invited. This seemed to finish the affair, to the general satisfaction of all parties. This agreement was entered into by the patriarchs of the community, the persons who are the most likely to be exposed to the dangers of the ordeal, but it has subsequently appeared that the coincidence of the inferior individuals of the community was also necessary, to the faithful observance of any law or agreement, infringing on customary and habitual usages.

On the 4th January, 1840, about one month from the ratification of the agreement, a woman was accused of witchcraft, or of having by some underhand means, caused the illness of her step-son. She denied the charge, and consented to undergo the trial. It was the intention of her accusers to have administered the drug secretly, hoping to elude the vigilance of the missionaries. This, however, they were unable to accomplish, as one of the natives conveyed the intelligence to Mr. W. He being informed, had the king and head men assembled at an early hour, to expostulate with them against its administration; and urged the right he had, from their agreement to require their liberating the woman immediately.

After evasions and objections on their part of every kind, they finally announced it as their intention to continue the custom in spite of remonstrances, and every other means that might be instituted for its suppression. They farther said that the woman had already taken the saucy wood, for which purpose they had carried her in the woods before the sun rose,—and wound up the affair by requesting Mr. W. to go home, and not to interfere in future with their saucy wood palavers.

The woman before mentioned, commenced taking the decoction at 5 o'clock, A. M. She was of a stout make, rather corpulent, and thirty-five or forty years of age. From all accounts, she was of a strong constitution, indeed her extreme endurance of suffering, eminently proves that disease had never made any serious impression on her.

When I first saw her she had taken the drug, and was walking in King Freeman's town, surrounded by several hundred of the natives. The opposition offered to its exhibition, seemed to have infuriated them, and it was their determination that she should die. I immediately joined the crowd in order to note its effects.

This was at noon, and it had been perfectly clear all the morning, the thermometer at 67 degrees. The woman seemed much overcome by fatigue—and exhausted from having been continually driven about all day. She could scarcely support herself on her legs, but tottered after the manner—

of a drunkard—occasionally she sank to the earth. Availing myself of one of the favourable periods, I examined her pulse, and it beat one hundred and two in a minute—the pulse was soft, easily compressible, and seemed to undulate beneath the finger, but was regular in its beats; in this state it continued for nearly two hours.

Her eyes were red, arising from the turgescence of the conjunctival vessels, and were glazed, she could look steadily on nothing.

The posterior muscles of the neck seemed to have lost their power of contraction, in consequence of which her head was allowed to roll heavily on her shoulders and breast, while supported in a sitting position. Although the day was exceedingly warm, yet the surface of her body was perfectly dry.

Her lips were parched, and she made several ineffectual attempts to expel a quantity of frothy sputa, deeply tinged with the bark, that had accumulated in the mouth.

She remained sitting five minutes, when she was again aroused by her inhuman tormentors, supported on either side by two of them, she tottered forward, in fifteen minutes more she again fell, apparently incapable of farther muscular exertion.

She yet retained the power of speech, and denied the charge brought against her, 'but,' says she, 'if I die, the sick man will never recover, his fate is interwoven with mine, kill me as soon as you please,' this increased the barbarity of her attendants, whereupon they lifted her again on her feet, and urged her onward, in her attempts to walk she fell prostrate on her face. She was now seized by two men, one at each hand, and dragged over the gravel and stones until her thighs, knees and shoulders were cruelly torn, and bleeding—the poignancy of her suffering revived her; she was again uplifted, and staggered nearly an hundred yards, and fell with her head against a stone that made a fearful gash over the right eye.

This afforded these fiends infinite amusement, they evinced their joy by repeated yells. Unable to control my feelings any longer, I approached her, and by voice and gesture, succeeded in dispersing the crowd for a moment.

I was at first respectfully, and afterwards harshly commanded to leave her. After a confusion of a few minutes, they were prevailed on to listen to my remarks. I told them that they had given her the poison, and that it was likely to do its work, and requested them to place her in my charge, or suffer her to die in peace. They began to betray marks of impatience, on which I farther promised them that providing she was placed in my hands, I would obligate myself to cure the man she was accused of having poisoned. Their steady answer was No! She was snatched away from me, and they continued their horrid work of death.

Finding that she was so far gone as to render hopes of recovery entirely out of the question, they dragged her to the sand beach, and laid her in the dry and hot sand, which was indeed intensely so, that I could not bear my hand in it a few seconds without pain. Her breathing had now become hurried, the whole body moved at every inspiration, the abdominal walls had fallen in, and seemed to touch the spine.

*Two o'clock.* Sand was now thrown into her mouth and eyes, and attempts were made to strangle her. This cruelty caused an effort that I did not think her capable of; for she again arose in the sitting posture, and spit out the sand.

The anxiety for her destruction seemed to increase, with this unlooked for evidence of strength. A half gallon more of the decoction, was brought and presented to her, she refused it and clenched her teeth. She was now



thrown on her back and forcibly held so by persons standing on her legs and arms, another placed his foot on her face, so as to keep the head steady while attempts were made to pour the liquor down her throat with a funnel, failing of success in this they poured it in her nostrils, and had the quantity been sufficient, would have drowned her with it. Her struggles during this performance, overthrew all those who held her, and she started on her feet, but fell immediately.

Attempts were made to cover her entirely with sand, in order to suffocate her, but she easily threw off the load. All their attempts to murder her proving abortive, they now determined on drowning her in Sheppard's lake. To accomplish this, she was dragged a half mile farther on the beach, but before reaching the lake, they were checked by the presence of too large a number of the colonists, and they retraced their steps; only in returning, they dragged her through a species of dwarf palm, the leaves of which are as piercing as needles—they were thus occupied a minute or two when she broke from them, and walked five hundred yards, with this exertion her powers entirely failed, and afterwards she was nearly passive under all they chose to inflict.

*Three o'clock.* She has again had a half a gallon more of the potion poured into her nostrils—her tormentors are fatigued and allow her a few moments respite. Her pulse scarcely perceptible, 90 in a minute, breathing laborious, and hurried—eyes half closed, and appears unconscious of every thing around her.

*Half past three.* They have dragged her to the margin of a stagnant pool of water. Poured water into her nostrils, and placed their hands on her mouth to prevent the passage of air into the lungs, and finally they clasp her about the throat, and cover the superior half of her body entirely with sand, she struggling, and endeavouring to throw it off; finally in this way they succeed in murdering a human being, whose only crime was that she was forced to believe that she was a witch.

I here give you a faithful but appalling history of the transactions in our vicinity. The whole scene was enacted in Cape Palmas—the colonists, and even the children were eye-witnesses—even in sight of two missionary establishments, and yet we must calmly look on and say nothing.

Humanity shrinks on the representation of such barbarities. I ardently look forward to the period when we shall be allowed by force of arms, (since persuasions effect nothing,) to abolish this system of murder, in our immediate neighbourhood.

The greatest obstacle to the abolishing of the custom arises from the natives being divided into families. They always accuse individuals belonging to a family, with whom they have a feud—of course this creates a desire to retaliate—hence the great obstacle that has prevented the success of the missionaries.

Not less than ten individuals have taken it within three weeks, only three have died. The escape of so large a number may be attributed to the strength of the preparation, or to the lenity of those who are appointed to prepare it.

Young and vigorous men are those who most strenuously oppose any measures for its suppression. They are the least liable to be accused of witchcraft. The old and ugly are those who dread it most—I may include the deformed. The young men retain the usage, as it is the only means of keeping the older in check, otherwise they would prove the greatest tyrants that ever lived.

As strange as it may appear, and as dangerous as it is in reality, there are those among the natives who will avow themselves wizards or witches



in order to revenge themselves on a person against whom they have a private pique.

Cases have occurred here, men have gone to the houses of sick persons, knocked at the doors, and inform them in a feigned voice, that they were the originators of the disease. This fills the inmates with dread, and none are so bold as to come forth and detect the prowler, lest they themselves may be exposed to their necromancy. Not long since, an instance of the kind occurred, but the wizard 'caught a tartar,' a friend to the sick man was in the house at the time, and instead of coming out, poked his gun through a crevice, and lodged its contents in the fellow's back; he got off, but on enquiry the next day, the wounded man was found, and of course was disposed of in a very summary manner.

The doctors are frequently applied to for some articles to ensure the death of an enemy. These fellows invariably furnish something—whether to effect the object or not I am unable to say. Should the individual happen to be taken ill, however, the doctor immediately comes and lodges secret information. In such cases, the culprit is so overcome with surprise, that he pays a fine and promises to remove the cause of sickness, and should the powers of nature happen to aid him, he gets clear, but should the sick man die, he is compelled to drink the saucy wood.

Very respectfully yours,

SAMUEL F. MCGILL.

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(From the Southern Churchman.)

### THE AFRICAN MISSION.

We are pleased to be able to present to our readers the following extracts from a letter of the Rev. Mr. Payne addressed to Bp. Meade, and dated Cavalla, (near Cape Palmas,) April 14th, 1848:—

"It has been the opinion of some connected with our mission, that *'it was designed for the natives.'* While holding this to be the ultimate and chief design of the Church in sending us here, I have ever thought that a broader view could alone do justice to the friends and supporters of our enterprise. On the principle of doing good as we have opportunity to all men as well as on account of the immediate and prospective influence of the *Colony* upon the natives. I have judged *this* to be a legitimate part of our field of labor and ever desired that our influence should be felt and our Church established in its midst. Without referring to causes which for a time retarded the accomplishment of this object, it is enough to state, that on the departure of Rev. Dr. Savage, about a year ago, I entered on the pastoral duties of Mount Vaughan Station (situated in the Colony) to which I was then appointed, with encouraging prospects. Since that time,—although every journey thither costs me a ride of 24 miles, with the exception of three or four times, when providentially kept at home,—I have preached there every week. The congregations on these occasions have been good, and the number of communicants increased from *eight* to *twenty-one*. Amongst those added to the Church is Governor Russwurm, a man of intelligence, good worldly circumstances, and what is of more consequence, of decided active piety.

Under such circumstances, the time appeared to me to have now fully arrived to organize an Episcopal Church in the Colony, and as auxiliary to this, to attempt the erection of a permanent church building—the first (Episcopal) in Liberia. Gov. Russwurm entered warmly into my plans and at once subscribed *one hundred dollars* towards the contemplated building. Other contributors at Cape Palmas soon swelled the amount in hand to *five*

*hundred dollars.* With this sum the stone for the Church has been quarried, other materials prepared, and we are sanguine in the expectation that the friends in the United States will, in the course of a few months, bring us the remaining funds necessary to complete our enterprise. In anticipation of this an eligible site has been selected, and the Colonial authorities are prepared to give a deed for it. But here arises a difficulty about which I consult you.

"1. To whom shall this deed be given?—The deed for lots, on which mission houses at Mount Vaughan are built, was given to missionaries of the Protestant Episcopal Church in the United States of America. But these missionaries are foreigners,—are not, and cannot be, citizens of the Colony. When, however, a Church is to be erected for the citizens of the Colony, in which they and their children for all time to come hope to worship, they of course, wish to have it *their own church*, and the deed given accordingly. But between the citizens of Maryland in Liberia, and those of the United States of America, there is no political connection. Have, then, the Constitution and Canons of our Church, which govern the latter, *any application* to the former?—And, if not, how is a Church to be organized or responsible persons appointed to whom a deed for church lots or property may be given?

"2. Supposing an Episcopal congregation to be organized, with the features belonging to the very nature of such organization as defined by the Canons of our Church, e. g. with vestry, wardens, &c., there is a further difficulty growing out of the diversity of the Canons of the different dioceses, in regard to the number of these officers, manner of election, &c. &c. I find this to be true of the Canons of Maryland and Virginia, which happen to be in my possession, and presume it is of others.

"3. What are to be the rights and powers of a vestry in the Church at Cape Palmas? According to our Canons, besides holding property, &c., connected with a church, they elect ministers; but at present, the Missionaries to the Colony is appointed by a vote of our Mission, and this should be the case for some time to come. But how is this to be reconciled with the rights of a vestry?

"It appears to me that this whole matter of organizing Churches without the limits of the United States is entirely unprovided for by our 'Missionary Church;' and even our position as ministers of this Church, under such circumstances is anomalous and embarrassed. As an illustration of this—when I was in the United States in 1842, knowing that the services of a lay reader would often be very desirable in Africa, I applied to Bishop B. T. Onderdonk, then chairman of the Foreign Committee, to grant me a license to employ such a person as I might think proper for this purpose. He declined doing so, upon the ground that *he* had no right to give such license, and that *if any one possessed it*, it was the presiding Bishop. He added, however, that he thought no objection would be made to my employing in this capacity, any person, in my judgment, qualified for it. I have done so; and, indeed, during the past year, with the whole pastoral care of the mission upon me, I should have found it impossible to discharge my duties without one. Still I have acted without authority.

"The appointment of a Bishop would be a step towards relieving us from our anomalous position, and such an important one that I greatly marvel that no effort towards it appears to have been made in the last general Convention. In the language of the Bishop of Montreal, when urging the appointment of a resident Bishop in the missions of the Church of England in the north west of America,—'An Episcopal Church without a Bishop is an anomaly upon the face of it, a contradiction in terms: it is like a

monarchy without a King. A Bishop is necessary for the existing clergy and existing congregations: who, in their extreme remoteness and utter severance from all the rest of the world, afford a sort of revived exhibition of the ancient sect of the *acephali*, against their own wills? But while the very being of an Episcopal Church appears to require the appointment of a Bishop, such an appointment under existing Canons, would still leave difficulties to be provided for.

"That this mission is destined to live, and bless Africa, my dear Bishop, I have never allowed myself to doubt. Though I have seen the missionary force during the past year reduced to one minister and two lay-brothers,—and one of these two latter is now about to leave,—still God has granted so many tokens for good, that I have never felt otherwise than hopeful. One of these tokens which I ought to mention with gratitude is the almost unprecedented degree of health which has been granted to both myself and dear wife during more than a year, in which our time and energies have been taxed to the utmost.

"I have before spoken of the prospects of our Church in the *Colony*. Here our Sabbath congregations and boarding-school have been full; and from the latter it has been my privilege to admit some from time to time, by baptism, to the church.

"At the present time, it is true, our prospects are somewhat darkened by the breaking out of a war between the people with whom we live and their neighbours, but as this is entirely a war between the *natives*,—and our houses are so situated that the enemy even if disposed to molest us, must carry our people's fortifications, some distance from us, before reaching our premises,—we pursue steadily our work, only attaching the people more to us by remaining with them in their troubles.

But my dear sir, *we cannot live always*,—we cannot, as I wrote you last year, bear the wear and tear to which we are now exposed. We had hoped for, and your letter gave us reason to expect, help from the Seminary last year, but none came. Shall it be so this year, also? I have written all I could to induce brethren to come out, and may I add done *what I could* by remaining at my post, as I purpose, by God's grace to do, so long as I can. Nothing more remains for me but to 'pray the Lord of the harvest to send forth more laborers into his harvest.' And this, I believe, He will do for *His own glory's sake*.

"Mrs. Payne, with thanks for your kind remembrance of her, sends much love with Rt. Rev. and Dear Sir, your attached and

"Obedient servant in the Gospel,

"J. PAYNE."

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(From the Spirit of Missions.)

#### AFRICA.

From the Mission at Cape Palmas, we have dates of 25th April and 10th June. The Rev. Mr. Payne writes:

"We feel greatly encouraged by your letter of 18th January last, per Nile. It is true, you do not speak so confidently as you did last year, in regard to sending us assistance, but still you give us much reason to hope in this matter; and, what is of more consequence to those whom God still vouchsafes the ability to labour in this field, you assure us of the agreement of your Committee in the views and plans proposed for their consideration, and their hearty co-operation in carrying these into effect. \* \* \*

"Let us but have your wisdom in planning, and your co-operation in carrying into execution, and yours is no idle expectation, that our 'faith and



patience will yet have their reward, and the foundation of a firm and enduring Mission be effectually laid round about' us.

"Appearances may often seem adverse to the accomplishment of the blessed object at which we aim; but when soberly considered, they will be found to be *only appearances*. The fact that our already reduced Missionary force, is now to be further weakened by the departure of Mr. and Mrs. Appleby and Mrs. Perkins to the United States, with the prospect of not returning, will at first view be discouraging no doubt to some friends of the Mission; but it should be considered, that Mr. Appleby and Mrs. Perkins have continued as long in this climate as most white persons can, without a change, while Mrs. Appleby's ill-health, which compels her to leave, cannot be attributed to her residence in Africa. Nor can I well understand how Dr. Savage's withdrawing from the Mission at the time he did, could, as you state was the case, "present an insuperable bar to offers from candidates" for this field of labor. Certainly it appears to be a most desirable thing, that those whom we may judge to be fit instruments, should live always, or at least long; but, since none may live always, and by almost universal consent, few are expected to live even long in Africa, it really has seemed to me an encouraging fact, for the *worldly wise ones*, that Dr. Savage, with the delicate health which he brought to this country, and amidst the peculiar trials of his position, should yet be enabled to spend *ten years* in the service of the mission.

"But what, I often think, with shame and humiliation for the state of feeling which suggests the inquiry, what have these calculations about health and the probable duration of life, to do with the duty of those whose acknowledged commission is, 'go into *all the world* and preach the gospel to *every creature*'—what have they to do with the ultimate results of their labors, for whom is the promise, 'Lo, I am with you *always*, even unto the *end of the world*!'

"By those receiving this commission in its universality, how long shall an exception be virtually claimed, in reference to one quarter of the globe? Will it be said that the small colonies planted at a few spots on this extensive coast, are to evangelize the continent? Admitting that these are destined ultimately to do much in this work, which I hope and pray may be the case, yet, as they are now, and will be for a quarter of a century to come, and supposing them to be the most prosperous that ever existed, what, according to any sober calculations, will be the amount—what the extent or the influence of these communities, compared with the work to be done? Nay, do not these very colonies need the helping hand of their more favored brethren?

"And what, if preaching the gospel in Africa, involves more than ordinary loss of health and life? What if most can only endure the climate for a few years? Shall not *He who has all*, and whose Missionaries they especially claim to be, have the disposal of their times, their health, their lives? And, does it follow, that because He calls his servants into his vineyard only to remain a short time, and then withdraw or die, that this was useless to them, to Africa—to Him? Nay, more, since *He* is with all his faithful ones, and works in and through them, who can doubt that such one, however humble, however briefly employed had an appropriated place, performed a necessary part in the all-comprehensive scheme which ever advances to its consummation? The laws of progression, relations, activity, continuity, &c. so strikingly shown by Dr. Harris in his Pre-Adamite earth, to regulate and ceaselessly promote the great manifestation in God's visible works, are, most surely, the laws regulating and ceaselessly promoting this darling work of Redemption; and since it is committed to Him who



upholds all things by the word of His power, and He is 'the Head over all things to the Church,' and is *always* with it, there can be no retrograde movement—no pause in *this* work. The edifice *must* rise upwards, which has such a builder. He may work by many or few, employ one laborer to-day and another to-morrow—retain in his services the same instruments for a long or short time, according to his good pleasure; but there can be no error or failing in *Him*. Onward, onward, must be the progress of *His* cause to the glorious consummation, when 'the Lord God shall be king over all the earth.'

"With such views, fully sustained as they are by the word of God, I must cease to believe in Jesus, when I doubt the success of Missions; and my faith in the permanence of this or any other particular one, must be in proportion to my conviction of its interest in the promise: 'Lo! I am with you.' But this, thank God, is yet strong and unshaken. I mourn, indeed, over the apathy of our Church, compared with other Christian bodies. I look at the number of faithful Missionaries on the Gambia, Sierra Leone, all along the Gold Coast, in Southern Africa, and on the East Coast, and ask, in sorrow, why does our church, though certainly not the least indebted to Africa yet of all others, manifest the least disposition to make sacrifices for her regeneration? Still, I do not allow myself to think that this state of things will continue. I have strong hope that God will make her one of the honored instruments which He will use in spreading a knowledge of salvation through this land; and look, with confidence, for the arrival of efficient assistance during the present year.

"In the mean time you will be glad to learn, that small as has become our number, we are not only not discouraged, but animated by the view of actual progress in our work. At Fishtown, to which I made a pastoral visit last week, I had the satisfaction of baptising and admitting to communion, Ellen May, an interesting girl, and member of the Boarding school. The female department of the school there, is about to sustain a loss by the departure of Mrs. Perkins for America; but under the native teacher who has for sometime instructed them, with the superintendence of Dr. Perkins, the girls will, it is hoped, continue to do well. At Mount Vaughan, Mrs. Thomson continues to teach forty-five colonists children. The services there, on Sabbath, are conducted as usual by Mr. Gibson, the teacher from Cavalla acting as lay-reader, while I continue my weekly visits there and to Latrobe, ministering to good congregations."

In reference to the progress of the CHURCH in the COLONY, Mr. Payne writes:

"Last week I attended a meeting of the members of our Church in the Colony, in which preliminary measures were adopted for organizing a regular congregation. Our Church-building project finds favor still, and progresses. Encouraging letters have been received from friends in Maryland, where I have chiefly looked for funds; and we are expecting assistance, both in money and fixtures for the church, by the Liberia Packet, next month. J. H. B. Latrobe, Esq., has sent out a very appropriate draft for the proposed church; and both he and Dr. Hall enter very warmly into our plans in regard to it. Still we shall thankfully receive, as we shall no doubt need, aid from other sources.

"Taboo and Rockbookah are now vacant; the latter, since Mr. Appleby came from the station, is left in charge of only a native youth, who instructs a few little boys. But I do not allow myself to think these stations are permanently vacated. True, our American Missionary force is directed, for the present, to concentrate on a few points, and this is right. But we are raising up teachers, and from the very tribes, too, in which these stations are

located. These, when qualified, may be sent back home, and under the direction of Missionaries, spread the Gospel. Even here, then, there is no retrograding: nor can there be here or elsewhere, while Jesus is with us. Mrs. Payne, with myself, has enjoyed remarkable health for a year past."

Again, under date of 10th June, Mr. Payne writes:

"Having written so recently (May) by the Madonna, I need do little more at present than acknowledge your kind favor and accompanying packages, &c., just received per Liberia packet.

"We (for Mrs. Payne has a right to, and does join most cordially in this) must not forget to thank the Foreign Committee for the ordering so promptly the MSS. sent to Dr. Turner to be printed. Through Mrs. P's unwearied efforts, another, 'The Acts of the Apostles,' is on its way home, and the packet will take a third, 'The Bible History.' This last is a corrected copy of a volume published by Rev. J. Wilson, of the American Board, while a Missionary at Cape Palmas. Should it be found practicable and cheap, especially if the Bible Society will assume the expense, to print Grebo in the United States, it may be found preferable to print there, all portions of the Scriptures which may be translated.

"I am sorry to inform you that the state of hostility between our people and their neighbors has not yet ceased. Very hard rains, and excessive scarcity of food, have kept both parties in a state of inactivity for a month past; but there is every prospect that war will be renewed, when these causes shall cease to operate. Still our God holds even the heathen in his power, and restrains them as he wills. We would earnestly entreat our American friends to pray with us, that this cloud may be withdrawn from our prospects. The scarcity of food before alluded to, has rendered it necessary to dismiss a considerable number of our scholars; but the plentiful rice harvest now near at hand, will enable us to gather them all again within a month from this time.

I send you herewith a portion of my journal. You will be pleased to learn that the health of the members Mission continues good; and though some of us are in the midst of tumults, we are enabled to prosecute steadily our appropriate work."

Dr. Perkins, under date of 20th April, writes: "We have this evening had the gratification of seeing another of the children of our charge added to the visible Church in baptism, after several months of consistent christian conduct. Her name is Ellen May, a beneficiary of St. Paul's, Philadelphia. She has been a great comfort to Mrs. Perkins, and I trust will be a blessing to her people."

## TERMS.

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